

## Our Contributors.

### KNOXIAN ABROAD: THIRD LETTER.

Edinburgh is the city that stirs the blood of a Presbyterian. Every square yard is classic ground. Ancient and modern architecture meet on Princess Street—the ancient on the one side and the modern on the other; ancient and modern church history meet in the old part of the city and may be studied together. Near the sacred spot on which the National Covenant was signed and in which the martyrs sleep until the Master for whom they died returns, the General Assemblies of the Auld Kirk and the Free meet each May and make more or less modern history. Anywhere in or around Edinburgh a Presbyterian may see something to make him thank God for enabling the men of other days to do and suffer for the truth. The walk from Greyfriars' Churchyard to Holyrood—and it is not a long walk either—is one that no good Presbyterian can take without feeling his blood tingle. In old Greyfriars' the National Covenant was signed in 1638. Some of the ablest men Scotland ever produced preached in that church. Sir Walter Scott worshipped there when a boy, and his father is buried in the Greyfriars' Churchyard. Alexander Henderson, one of the delegates from Scotland to the Westminster Assembly, and the principal author of the Shorter Catechism, sleeps here among hundreds of the best and brightest and strongest men that Old Scotland has given to the world. A short distance from the church stands the Martyrs' Monument, which marks the spot where the Covenanters rest until their Lord returns to crown them. Along with a small party of Canadian Presbyterians—most of them connected in some way or other with the "cloth"—I spent an hour or two in this historic and consecrated ground. We were all lively enough when we arrived there, for we had just "done" The Castle, and were having a good time. When we got to Greyfriars' we gradually quieted down and spoke softly if we spoke at all. When we stood before that monument and looked at the inscription we instinctively uncovered our heads and stood in solemn silence. No sermon that I heard in Edinburgh impressed me half as much as that monument did. But we must not linger much longer at Greyfriars' or we shall never get to Holyrood. On our way east we pass the house in which the poet Allan Ramsay kept a small book shop; a house in which Robert Burns lived for a time, and, if I rightly remember, a house in which Sir Walter Scott once lived. There are so many houses around here in which noted men have lived that one is very likely to get them mixed. Now, however, we come to a house on High Street about which there can be no mistake. It is the house in which John Knox lived. On our way we passed the famous St. Giles' Cathedral in which Knox used to preach. It was in St. Giles' that Jenny Geddes, of immortal memory, hurled the stool at the Dean of Edinburgh when he announced that he would read the collect for the day. Both the stool and Knox's pulpit may be seen over in the Antiquarian Museum on the other side of the city. There is no doubt about the genuineness of the pulpit, but we should not be very much surprised to find some one questioning the identity of the stool. It is a common camp stool, quite like those used on the decks of steamboats and in similar places. Were stools of that kind made and used in churches three hundred years ago? If stools of any kind were needed in St. Giles' at that time, service there must have been much better than at present.

John Knox's house may have been a good one in its time, but it is not much to look at in these modern days. The inside may be seen for sixpence on Wednesdays and Saturdays, and of course every Presbyterian tourist goes. The ceilings are low and the rooms small, and perhaps a modern architect would say very poorly planned.

The study is the smallest minister's or student's study I ever saw, and that is saying a good deal. Almost opposite the house in which Knox lived is the house in which that man of blood the Regent Moray spent a part of his days. There is a small balcony on the upper story from which it is said he and a small party of select friends used to watch the sufferings of the martyrs he condemned to death. Near by is the house in which David Hume wrote the greater part of his history.

But we have passed a building of great historic interest—the old Parliament House, now used by the Court of Session. The Great Hall in which the old Parliament of Scotland used to meet before the Union is now used as a promenade by the lawyers and others. It is a magnificent hall, 120 feet in length, 40 in breadth and 60 in height. This hall is said to be the greatest place for gossip in the United Kingdom. The court rooms are ranged around this Great Hall, and seem small and dimly lighted compared with the court rooms in Osgoode Hall. The Advocates' Library contains 200,000 volumes and 2,000 manuscripts. The Writers' Library 60,000. No educated Scotchman can ever get on without something to read, and Scotch lawyers, of course, need a library in keeping with the book-devouring habits of the nation. But here we must stop for a week.

London, August 17th, 1896.

### ST. MATTHEW'S GOSPEL.\*

BY THE REV. THOS. NATTRESS B.A.

This commentary, as is claimed for it by the publishers, is on an original plan, a fact which becomes quickly evident on an examination of this volume on Matthew. To begin with, the introduction is short almost beyond precedent. A pastor's life is too busy for any considerable part of it to be given to the reading of introductions to commentaries.

Following the introduction, the plan is uniform in the handling of the successive chapters. It is as follows: first, Critical Notes; second, Main Homiletics of the Paragraphs; third, Homiletics on the Verses. The critical notes are strictly critical. Where nothing requires to be said nothing is said. They are given first in the study of the chapter, from a page and a half to four pages only being devoted to them; and where this maximum number of pages is occupied it is by reason of general remarks or supplementary notes of great value.

The Homiletics of Paragraphs and Homilies on the Verses are alternated. Each distinct paragraph in the chapter is dealt with homiletically by itself, and this homiletic treatment is followed up by homilies on sub-paragraphs and single verses. It is from the homilies on the verses that the preacher and pastor will receive the greatest benefit, and to these by far the greatest amount of space is given. The extent of the homiletics depends, of course, upon the length and importance of the main paragraphs of the chapter; but on the fifth chapter of Matthew, which may be taken to illustrate, there are but six and a half pages. Homilies on the verses of this chapter, on the other hand, take up forty-five pages.

With the single exception of the fifth chapter, to which fifty-five pages of the book are devoted, the number of pages per chapter varies from fourteen to forty. Sunday school teachers, for whose use the volume is very well adapted, as well as the preacher, will thus be able to glean the maximum of good from this commentary in the briefest time possible. An index of subjects at the end of the book will be found very serviceable.

Further mention of the special or supplementary

\*The Preacher's Homiletic Commentary: Gospel according to St. Matthew. By Rev. W. Sunderland Lewis and Rev. Henry M. Booth. Funk & Wagnalls Co., New York, London and Toronto.

mentary critical notes might be made to show upon what subjects they bear. The following summary will answer the purpose: Matthew's use of the term "Kingdom of Heaven"; the temptation of Jesus; the sin against the Holy Ghost; the parables of Jesus; release by "Corban"; peculiarities of Matthew's last chapter; and the reason why no record of the ascension of our Lord occurs.

Many authors are quoted, including not a few great sermon writers, and in every case the author's name is given—a fact that adds materially to the interest of the book. In a few instances references are made to authorities and articles that could not be quoted at length.

When one has left off being hypercritical and descended to the common-sense plane of the practical, such a book as this new commentary on the Gospel according to St. Matthew is exceedingly refreshing and helpful.

Amherstburg, Ont.

### FRAGMENTARY NOTES.

The holidays (not Christmas holidays) are again here and will soon be past, and busy men, before it is too late, have been anxious to get away from business to the usual retreats either by the sounding sea or the blue waters of lake Ontario, or the dark and placid waters of the Muskoka Lakes; the latter abound with pickerel and bass, and furnish good sport not only to professional anglers, but to ladies and children who are desirous of handling the rod.

Muskoka has become a favorite resort for Toronto citizens and those of other cities, many of whom have cosy cottages; but the greater part of the visitors come from the Western and Southern states, including South Carolina, Texas, St. Louis and other States.

There are several popular resorts, which are largely patronized, and seem to draw every season. Among others are Port Carling, Beaumaris, Fern Dale, Windermere, Maplehurst, Rosseau and Port Sandfield. There are many beautiful and costly cottages which are owned by Americans and Canadians, which, notwithstanding the hard times, seem to flourish, and continue to give evidence that Muskoka has not yet fallen a victim to the free silver craze, but stands upon the solid rock of sound money and gold coinage.

Among the private cottages in the neighborhood of Windermere where this correspondent was rusticated, may be mentioned those of Senator Sanford, of Hamilton; Timothy Eaton of the T. Eaton Company, Toronto; J. O. Anderson, of Rosedale; P. H. Burton, Charles Street; Mr. Paton and Mrs. Paton, *sen.*, all of Toronto.

The cottages of Mr. Eaton and his son Edward occupy a commanding position, and both cottages are accessible by the steamers passing each way. The grounds are beautifully laid off, and every provision for comfort and convenience is supplied. Mr. Eaton has a beautiful steam launch, and is very generous with his friends from Toronto and other places by taking them for a run through the islands, and pointing out to them the various visitors and their cosy homes for the time being. He is a native of the north of Ireland, a successful merchant, and an attached member of the Methodist Church. Mrs. Eaton is very active in relieving cases of sickness or distress, should any occur of which she hears.

Windermere is among the most prominent of the summer resorts—is about two and a half hours from Gravenhurst, which, by the way, is to be the seat of the Consumptive sanitarium; has two good hotels, which were filled to their utmost capacity.

The season, at this date, was in full swing in this famous summer retreat, and to the delight of mammas there were notably few young men among the guests, so that there was no danger at any time of late hours being kept, which is a general custom in seaside

hotels. The dresses worn by the ladies were remarkable for freshness and elegance and good taste, or even for grace.

The bicycling craze had reached long before we arrived and many were the wishes for good roads so that a decent "spin" could be indulged in, but alas this could not be. If the "wheel" craze is open to the charge generally of lessening the number of marriages, Muskoka will be free, as there is no opportunity for indulging in this exercise owing to the state of the roads.

During my stay here a "Lawn Tennis Tournament" was held, which lasted two days, and an interesting regatta took place on the following day which drew many visitors from the outside islands, and all returned to their camps, and cottages, some pleased, some disappointed and all tired and ready for bed.

The islands seem well supplied with religious ordinances. In Windermere there is a Presbyterian service every Sabbath evening in the Mechanics' Institute, which is supplied by the missionary, Mr. Inkster. The English Church has an occasional service in the same place in the morning, and the Methodists have a nice church with full service morning and evening, which at present is supplied by Mr. Bewley. The denominations are all on friendly terms, the Methodist missionary boards with the Presbyterian elder, who is also a Justice of the Peace, and the Presbyterian missionary boards with a Methodist, and supplies three stations each Sunday. Let brotherly love continue.

Without knowing anything of the local circumstances this would seem a good place to try the "give-and-take-method," and see if one of the three denominations could not supply the neighbourhood with all the needed religious services. The times are stringent and every denomination should husband its resources to the fullest extent, as the people cannot expect to be flush of money for at least some time to come. K.

Windermere, 20th August, 1896.

### HYPOCRITES OUTSIDE OF THE CHURCH.

BY REV. T. FENWICK.

There is a great deal of shouting about hypocrisy in the Church. Many make the hypocrites in it an excuse for remaining outside. They wish to keep themselves pure. Evil communications corrupt good manners, you know. It was well said to one of that class, "Come in, there is always room for another."

Hypocrites are not so very plentiful in the Church, as is commonly believed. There are many communicants who are far from being what they ought to be, but they are formalists—a very different class from hypocrites, properly so called. There are far more hypocrites in the world than in the Church.

We have a sickening display of hypocrisy in the outcry at present being made for street cars in Toronto on God's day. The arguments used by the S. S. C. A. (Sabbath Street Car Advocates) are just a mass of unmitigated drivell. I cannot think that these gentlemen are so lacking in common sense as to see any force in them. I am pretty sure that the brigade is made up of—1. Those who desire amusement on God's day; 2. Infidels who would chuckle with great glee if they could get that day blotted out of being; and 3. Members of the Street Railway Co. who desire to get more wealth by "this craft," and hope to do so by Sabbath cars. The last named work unseen, like divers working under the water.

If those who use these arguments are convinced by them, they should have persons to wait on them lest they put their food into their ears instead of their mouths, and their boots on their hands instead of their feet.

Woodbridge, Ont.